

PROCEEDINGS

OF THE

MUTUAL CONFERENCE OF ADVENTISTS,

HELD IN THE CITY OF ALBANY,

THE 20th AND 30th OF APRIL, AND 1st OF MAY,

1845.

---

NEW YORK :

PUBLISHED BY JOSHUA V. HIMES,

NO. 9 SPRUCE-STREET.



## MUTUAL CONFERENCE OF ADVENTISTS

AT ALBANY.

In accordance with previous notice, this Conference assembled at the *House of Prayer*, in Grand-street, at 9 A. M., April 29th, 1845. It was opened by singing, and a prayer by Bro. MILLER. The call for the Conference was then read by Bro. HIMES; after which, WM. MILLER was appointed Chairman; *pro tem.*, and J. V. HIMES Secretary, *pro tem.*

Bro. HIMES then stated the objects for which the Conference had been called, viz., to consult together respecting the condition and wants of brethren in the several sections of the country;—that we may be better enabled to act in concert, and with more efficiency, in the promulgation of Gospel truths.

L. D. FLEMING, and S. BLISS, were appointed a Committee, to ascertain the names and places of residence of the several preachers and delegates present, as members of the Conference.

### LIST OF MEMBERS OF THE CONFERENCE.

Wm. Miller, Low Hampton, N. Y.  
 J. V. Himes, Boston, Mass.  
 N. N. Whiting, Williamsburg, N. Y.  
 Elon Galusha, Lockport,

J. Litch, Philadelphia, Pa.  
 S. Bliss, Boston, Mass.  
 I. R. Gates, Baltimore, Md.  
 L. D. Fleming, Newark, N. J.  
 I. Adrian, Essex, Vt.  
 M. D. Stoddard, Hartford, Con.  
 D. Crary, " "  
 S. A. Beers, Sandy Hill, N. Y.  
 Chas. Benns, Burlington, Vt.  
 J. G. McMurray, Lansingburgh, N. Y.  
 L. Delos Mansfield, Toronto, C. W.  
 Henry F. Hill, Geneseo, N. Y.  
 J. H. Kent, Suffield, Con.  
 J. C. Stoddard, Albany, N. Y.  
 N. Hitchcock, Oswego, N. Y.  
 S. C. Chandler, Ware, Mass.  
 I. H. Shipman, North Springfield, Vt.  
 R. Baker, Chicopee Falls, Mass.  
 M. Chandler, Sugar Hill, N. Y.  
 A. M. Osgood, Newmarket, N. H.  
 P. Powell, Palmer, Mass.  
 Abram Baldwin, Massena, N. Y.  
 Walter Pratt, Southbridge, Mass.  
 E. Brewster, Norwich, Con.  
 Henry Buckley, Addison, Vt.  
 M. Batchelor, Pownal, Vt.  
 Eben Dunbar, " "  
 Sidney D. Ostrander, Pownal, Vt.  
 C. Manning, Fort Ann, N. Y.  
 J. C. Clark, Cornwall, "  
 S. Brackett, Southbridge, Mass.  
 John M. Smith, " "



J. W. Britton, Westboro', Mass.  
 J. Mills, Waterbury, Con.  
 L. Kimball, Waterbury, Vt.  
 Erastus Parker, " "  
 W. P. Butler, " "  
 E. P. Worrell, Philadelphia, Pa.  
 T. Sales, Middletown (Half Moon), N. Y.  
 M. G. Oakley, " " "  
 D. Taylor, Rouse's Point, N. Y.  
 H. Caswell, Herkimer, "  
 J. Vandercook, Waterford, "  
 H. Thayer, West Hawley, Mass.  
 C. R. Griggs, Brimfield, "  
 John Thompson, Albany, N. Y.  
 Byron, North, " "  
 Saul Pratt, " "  
 Philip Burnap, " "  
 Jabez Campbell, " "  
 Henry Britton, " "  
 Edwin, Valentine, " "  
 O. R. Fassett, Providence, R. I.  
 W. S. Cainpbell, Worcester, Mass.  
 Ira Fancher, Sandy Hill, N. Y.  
 C. B. Turner, East Randolph, Vt.  
 J. B. Knight, Jamestown, N. Y.

---

The Conference was then duly organized, by the appointment of

ELON GALUSHA, President.  
 S. BLISS, }  
 O. R. FASSETT; } Secretaries.

A Committee of twelve was appointed, to concert and mature, for the action of the Conference, a plan of future operations, present a declaration of principles in the defence of which we have labored, and consult respecting our future association. The following are the names of the Committee, viz :—

BRN. WM. MILLER,  
J. LITCH,  
N. N. WHITING,  
J. V. HIMES,  
S. BLISS,  
L. D. FLEMING,

C. PARKER,  
H. CASWELL,  
I. R. GATES,  
I. H. SHIPMAN,  
P. POWELL,  
ELON GALUSHA

*Voted*—That the above Committee report to-morrow morning.

*Voted*—That the remainder of the day be devoted to a full and social interchange of thought, for the purpose of eliciting an expression of opinion on the part of the brethren, learning the condition of the cause in their several fields of labor, and in consulting respecting future labors.

BRO. C. B. TURNER (of East Randolph, Vt.) remarked, that his field of labor had been mostly in the northern part of the State of New York, in the vicinity of Lakes Ontario and Champlain, and the St. Lawrence river. He had been almost entirely deprived of the counsel of fellow-laborers, being in a section of country little visited by them. He had heard of the extravagances at the East, but being thus isolated, they had not extended into that section. There are more or less Adventists scattered over those northern counties.

BRO. JOSHUA C. CLARK (of Cornwall, N. Y.) spoke

of his belief, for more than thirty years, of the Lord's coming in his day. He was almost alone there in the faith, his wife being the only other Adventist in the place.

Bro. A. M. OSGOOD (of Newmarket, N. H.) gave a history of the cause in Portsmouth, N. H., where he had spent much of his time for the last six months, and very graphically described the progress of error in that section; and further east, with the desolating influences with which it had blighted some of the fairest fields of labor. He had been particularly impressed with the great change which had come over the spirit of those who had imbibed pernicious views, and the contrast there was between the spirit of such, and that of those who remained upon Gospel principles. The sisters there had taken a more determined stand against the extravagances than the brethren, and while it was true, that there are faithful men there, yet there are faithful women not a few. He said that the cause there demanded that this Conference should take a stand on true Gospel ground.

Bro. I. H. SHIPMAN (of North Springfield, Vt.) gave an interesting account of the state of things in that State. As a general thing, the friends there are firm. They have had trials there, as well as in other places; but they are coming back to Bible ground. He dwelt upon the necessity of speaking with great kindness of those who differed from us, and of cultivating Christian affection.

It was then voted to adjourn to 2 P. M. The Conference was closed with the benediction.

## AFTERNOON SESSION.

Prayer by Bro. C. B. TURNER.

Bro. J. V. Himes gave a statement of the cause in Boston.

Bro. Isaac R. Gates gave a statement of the cause in Baltimore, which is presenting a more encouraging aspect. The brethren there have again rallied on the great principles for which we have contended, and intend to sustain their position to the end. Bro. G. also gave a brief and cheering account of the cause in the interior of Pennsylvania.

Bro. Litch spoke of the present state of the Advent congregations in Philadelphia. Although having gone through severe trials, yet they are again rallying on the old ground, with firmness of purpose, to sustain the great principles of the Advent to the end.

Bro. Parker (of Waterbury,) spoke encouragingly of the state of the cause in Vermont. The Adventists there mostly stand firm on the original ground.

Bro. Kimball, also from that State, gave testimony to the same, and stated that conversions had been the result of his own and others' labors in that field, within the last few months.

Bro. Mills (of Waterbury, Ct.) stated the desire of the brethren in that region, that Apostolic order and discipline be introduced among us.

Bro. S. C. Chandler noticed the present standing of the Adventists in Cabotville, Mass., which was not encouraging on account of the seeds of Judaism there springing up, causing dissensions among brethren. The brethren in Hardwick and Ware, he also stated,

were much scattered ; but they are now, in the strength of the great Head of the Church, becoming united in Bible truths. The brethren in those parts express a desire for the Advent congregations to unite under Apostolic order and discipline.

Bro. Hill (of Geneseo, N. Y.) represented the congregations in that vicinity, and also in Canandagua. They have all passed through extreme trials ; yet they are all firm in the faith, that the next great event for which to look, is the coming of Christ, and the restitution of all things spoken of by the holy Prophets.

Bro. Hitchcock (of Oswego, N. Y.) remarked, that the church there comprises about one hundred members, who are in good standing, and endeavoring to live holy lives, prepared to meet the Lord at any moment. The peculiar views and extravagant notions that have prevailed in the East, have not obtained there.

Bro. Powell (of Palmer, Mass.) stated, that the labors of Bro. Miller, formerly, in his place, were abundantly blessed ; and that there are some yet maintaining a firm and consistent faith, on the original ground. Schisms and extravagances have not obtained among them.

Bro. Pratt (of Southbridge, Mass.) remarked, that the brethren where he had travelled, are still waiting, and firm in the faith, that the Lord is indeed at the door.

It was then moved, that the ordination of Brn. Smith and Pratt, who had been presented as candidates, to be set apart for the work of the ministry, be attended to

to-morrow evening. Conference adjourned to Wednesday, at 9 A. M.

In the evening, Bro. Litch lectured, with good effect, on the taking the kingdom of God from the carnal Jews, to be restored to the royal priesthood. An attentive and intelligent audience were present.

#### WEDNESDAY, APRIL 30—MORNING SESSION.

The Conference was opened by prayer and singing.

Bro. J. M. Smith (of Southbridge, Mass.) gave an interesting account of the cause, connected with its peculiar trials since the commencement of the proclamation of the truth in that place. The different views that have obtained among some of the churches, have had a hearing there, without distracting them.

The Committee appointed to concert and mature a plan of future operations, for the action of the Conference, now being ready to report in part, introduced their report at this stage of the meeting, which was read, and received to be acted upon item by item. The preamble being again read, and a motion for its adoption made, after mature discussion, was received unanimously.

On the subject of associated action, Bro. L. D. FLEMING made the following remarks:—

Brethren, we have now reached the point where the *centripetal* and *centrifugal* forces seem to be laboring for an equilibrium, and the position we occupy is one of unutterable magnitude. I have for some time past seen and felt the great importance of a conformity among Adventists, to the order prescribed in the New Testament.

There are always two extremes to one medium—there is a ditch each side of the turnpike. And there is always, or too generally, a desire among men to make between their differences a striking contrast. Hence, while one is in the ditch on the right, the other is disposed to show so great a difference from him as to himself get into the ditch on the left: and thus he gets just as far into the *mud* as the other is in the *mire*. The proper course is to keep the *medium*, even if it occasionally leads us into the very track of an opponent.

It is certainly poor philosophy to starve ourselves to death, because others have glutted themselves on the bread—to desist from eating because others have become dyspeptics - or to jump into a bramble bush and scratch out both our eyes, because, forsooth, our neighbor has run into a hedge and torn out one of his.

Order is heaven's first law. Nothing can exist without form. We must exist in form, or cease to exist at all. There is no mistake about this. We have only to turn attention to the handiwork of God to have demonstration of this. Let us look into our own physiology—let us examine every thing from ourselves, down to the most unseemly plant, and order—the most perfect order is stamped on all: and has God less care for his Israel—his *chosen ones* - his *ELECT*, than for the grass of the field? Order is written on the face of the heavens—it stands out in living characters of light on all around us in the Creator's handiwork, and yet, strange to tell, some people suppose that order in the house of God is uncalled for, nay, at the present time even criminal.

It is objected that time is so short that any particular order is unnecessary in Advent congregations! Because the Lord is near are we justified in neglecting his positive commands? Shall we be better prepared for a part in the kingdom by neglecting Apostolic precedent?

If our Lord was perfect in wisdom, he has not appended a single superfluity to his system of government; and we have no precedent, either in precept or example, for neglecting the faithful observance of the order prescribed in the New Testament. What should we think of that wife, who, in the prospect of the immediate return of a long-absented husband, should neglect all her domestic duties. What would he think, on returning home, to find everything in a state of confusion?—the house deranged and filthy?—the children squalid and contentious? Would the husband regard all this as a token of the respectful and affectionate waiting of a beloved wife? Judge ye.

Some object to Gospel order, on the ground that it has been abused by others, and that there are counterfeits. But there could be no counterfeit without a genuine coin. There could be no lie, unless there were first a truth. Hence, such a principle of judgment and action is a fearful one. Oh! my dear brethren, amid such circumstances as surround us at present, may we possess the wisdom that cometh from above, that we may be kept by the power of God unto salvation, prepared to be revealed in the last times.

Conference adjourned by benediction, to 2 o'clock,



## AFTERNOON SESSION.

Conference was opened by prayer, by Bro. Henry F. Hill.

The action upon the Report of the Committee was resumed, and after some amendments, such parts as were maturely considered, were received unanimously, and then laid upon the table.

It was then voted, that a committee of five Elders be appointed, to examine candidates who had been presented for the ministry. Bro. Himes, Litch, L. D. Fleming, Shipman, and Powell, were appointed said committee.

Conference closed till evening, by benediction.

## EVENING SESSION.

After the usual exercises, Bro. Litch preached from Luke 13:24—29. Subject—No probation after the Advent. In closing his remarks, he addressed the candidates for ordination, on the important responsibility devolving on them, in the work to which they were about to be set apart. He dwelt upon the necessity of a deep conviction of being called of God to the work, of possessing an experimental knowledge of the way of salvation, of a deep-toned and practical piety, and of studious research, and an intimate acquaintance with the Scriptures of Truth,—the source and fountain of all their messages of love and mercy.

The following brethren were then duly set apart for the Gospel ministry, by prayer and the laying on of hands, viz., J. M. Smith, of Southbridge, Mass.; Walter Pratt, Southbridge, Mass.; O. R. Fassett,

Providence, R. I.; S. W. Briton, Westboro', Mass.;  
C. R. Griggs, Brimfield, Mass.

Meeting closed by benediction.

#### THURSDAY, MAY 1—MORNING SESSION.

Conference commenced, the President not being present; Bro. J. V. Himes was appointed President *pro tem*.

Prayer by Bro. I. H. Shipman.

*Voted*—That a circular address be sent forth with the proceedings of this meeting, in a pamphlet form, for the comfort and strengthening of the brethren scattered abroad

*Voted*—That a committee of five, viz., Bro. Miller, Litch, Galusha, Whiting, and Bliss, be appointed to prepare said Circular, and present it for the action of this Conference.

At this stage of the meeting, the Committee introduced the remainder of the Report for the action of the Conference.

After mature deliberation, and a free interchange of sentiment, the entire Report was adopted, without a dissenting voice.

---

#### PLAN OF OPERATIONS.

In the midst of our disappointed hopes of seeing the King of Glory, and being made like him; and still finding ourselves in a world of sin, snares and death, the question forces itself upon us,

*What now is our work?*

To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be

turned out of the way. We are in duty bound to give the household meat in due season; and to build ourselves up on our most holy faith. While doing this we are to continue in obedience to the great commission to preach the gospel to every creature—so long as the love of Christ dwells in us, it will constrain us. We shall not be released while in our present state from our obligations to be “workers together with God,” in saving those for whom the Redeemer died. It is evident that the duty, which of right devolves on every minister of the gospel, of proclaiming the hour of God’s judgment, is, if performed at all, to be done by those who are convinced of its truth. Shall we continue to do it; or shall it be left undone? And if we continue to work in this peculiar department of the Lord’s vineyard, what system of operations shall we adopt for carrying forward our work? On this point we feel that we have need of great wisdom and prudence. In sounding the alarm through the length and breadth of the land, and awakening a general interest on the subject of the Lord’s speedy coming, and its kindred doctrines, our campmeetings have been of incalculable importance, and in many instances have accomplished much good. But that peculiar work seems to have been performed, and a new aspect presents itself. What we now do must be done more by dint of persevering and determined effort, than by moving the masses of community.

We would therefore advise that our mode of operation, in this respect, be varied so as to meet the exigencies of the times, and are of the opinion that our

campmeetings, except in particular cases, where the brethren deem it will advance the cause, should be dispensed with for the present, and our energies expended by visiting the towns and villages, and in some convenient place giving courses of lectures, and holding series of conferences. By this we think our means could be better husbanded, and fewer laborers could carry on the meetings, and thus a wider field be occupied.

We would also take the liberty of urging the importance of a wider circulation of our books and periodicals. These have been, and may still be the means of great good to the community; and many may thus yet be reached, who have not listened to the public lectures. Especially is it important at the present time to spread widely those, which relate particularly to the personal appearing of Christ, the resurrection of the body, the return of the Jews, &c. The third number of the "Advent Shield" we regard as being at present a most timely work, and hope none will fail to read and circulate it in their neighborhoods. So also, on the subject of the Jews' return, permit us to recommend a work entitled "Israel and the Holy Land," by Henry Dana Ward.

Nor can we think ourselves justified in neglecting Sabbath Schools and Bible class instruction. We would suggest to each congregation the necessity of opening a Sabbath School for the benefit of at least their own children, and as many more as can be induced to attend. If the beginning is small, perseverance will accomplish the object. A series of question

on the book of Daniel has already been published, and will be found full of interest as a class-book. Other suitable works will be forthcoming as may be necessary.

In all our labors we cannot be too deeply impressed with the sentiments of Paul, addressed to Timothy, his son in the gospel. "The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth, and they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

In conclusion, permit us to add the following resolutions:—

*Resolved*, That this Conference, while it sympathizes with every Scriptural effort to save men from sin; and prepare them, by grace, for the Kingdom of God,—and while it bids God speed to the publication of the Gospel to every creature in the world,—yet it feels bound, by the most solemn considerations possible, to oppose, to the utmost of its power, that fatal and delusive doctrine of modern days—viz., that the Scriptures warrant the belief—or even hope—that before the second, glorious, and personal appearing of Christ, to glorify his saints, and renew the earth,—the world, or even a majority of it, will be converted to Christ. And, 1st. We deem it *anti-Scriptural*—opposed to all that class of Scriptures, which represent the Church as in a state of warfare and suffering, until her deliverer, Christ, comes,—all those Scriptures which de-

clare the co-existence, and mingling of the righteous and wicked, even to the end of the world.—all those passages which represent the continuance of the Man of Sin—the Little Horn of the Fourth Beast in Daniel's vision—the great Dragon power, &c., as existing till the personal advent of the Savior, to destroy them that destroy the earth, and to reward his saints. 2d. We deem it dangerous to the eternal interests of men.—It holds out to them the hope, that a period more conducive to piety than the present is before them; thus inducing, however unintentionally, the sinner to defer immediate repentance, and encouraging professors to wait for a more favorable opportunity to expend their energies for saving sinners, both at home and abroad. And finally, its direct influence is, to put far off the second advent of the Savior, and thus lull the world into a state of carelessness, with respect to an immediate preparation for the event.—There can be no Millennium until the first Resurrection—the resurrection of the Just.

*Resolved,* That we consider the doctrine of the restoration of the natural Jews, as a nation, either *before* or *after* the second advent of Christ, as heirs and inheritors of the land of Canaan, as subversive of the whole Gospel system, by raising up what Christ has broken down—viz., the middle wall of partition between the Jew and Gentile. It contradicts those declarations of the New Testament which assert, “there is no difference between the Jew and the Greek”—that “the promise that he shall be heir of the world was not to Abraham and his seed through the law, but

through the righteousness of faith"—and that "there is neither Jew nor Gentile, bond nor free, male nor female," but that, "if we are Christ's, then are we Abraham's seed, and heirs according to the promise." For this Judaizing doctrine claims there is a difference between the Jew and the Greek,—that the children of the flesh *are* accounted for the seed,—that there still is the distinction of Jew and Gentile,—that we *do* henceforth know men after the flesh, &c. We feel bound, therefore, as we value the fundamental principles of the Gospel, to enter our most *solemn protest* against all such teachings,—and in our public services we will endeavor to meet, in the spirit of love and meekness, this error, and expose its gross absurdity; while, at the same time, we will proclaim to all, both Jew and Gentile, the message found in the commission given by the Great Head of the Church—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And, "WHOSOEVER calleth upon the name of the Lord shall be saved."

Whereas, in every great religious movement, there have been among the wise and sober-minded advocates of the truth, others who have risen up, striving about words to no profit, but to the subverting of the hearers, making great pretensions to special illumination, indulging in many evil practices, creeping into houses and leading captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth; men of corrupt minds and reprobate concerning the faith, who will not endure sound doctrine, but after

their own lusts heap to themselves teachers having itching ears, turning their ears away from the truth and turning unto fables and who walk disorderly, working not at all, but are busy bodies, for the cause of whom the way of truth is evil spoken of; and *whereas*, in connection with the doctrine of Christ's near appearing, as in all previous religious movements, some of this class have risen up, calling themselves Adventists, teaching for doctrines that with which we can have no sympathy or fellowship, with many unseemly practices, whereby the word of God has been dishonored, and the doctrine of Christ's appearing brought into contempt; therefore—

*Resolved*, That we can have no sympathy or fellowship with those things which have only a show of wisdom in will-worship and neglecting of the body, after the commandments and doctrines of men. That we have no fellowship with any of the *new tests* as conditions of salvation, in addition to repentance toward God and faith in our Lord Jesus Christ, and a looking for and loving his appearing. That we have no fellowship for Jewish fables and commandments of men; that turn from the truth, or for any of the distinctive characteristics of modern Judaism. And that the act of promiscuous feet-washing and the salutation kiss, as practised by some professing Adventists as *religious* ceremonies, sitting on the floor as an act of voluntary humility, shaving the head to humble one's self, and acting like children in understanding, are not only unscriptural, but subversive,—if persevered in,—of purity and morality.



And, whereas, our congregations have suffered greatly from persons, who have *called themselves* to the ministry and taught errors, and by smooth words and fair speeches have deceived the hearts of the simple and led them astray ; therefore—

*Resolved*, That we recommend to our brethren to encourage, those men only who give evidence that they are called of God to the work, who are of good behavior,, who abstain from all appearance of evil, who are vigilant, sober, apt to teach, not greedy of filthy lucre, no brawlers, not covetous, men who will teach the unadulterated word of God, and by manifestation of the truth, commend themselves to every man's conscience in the sight of God.

(Signed in behalf of the Committee)

WILLIAM MILLER, *Chairman.*

Bro. C. B. Turner, of East Randolph, Vt.: here stated, that he had labored under some embarrassment, from his name ; and he begged that he might not be confounded with Joseph Turner, of the State of Maine.

It was then *Resolved*, That the publishers of the different Advent papers be requested to insert these proceedings in their columns.

The business of the Conference being closed, the President arose, and congratulated the members on the goodly number of brethren assembled from different and remote fields of labor,— the Christian feeling which had characterized their deliberations, and the harmonious and unanimous results at which they had arrived. These he regarded as an indication, that God had been with us. The various extravagances which

have prevailed in some places, he remarked, might be accounted for, from the disappointed expectations of some, the excitement through which they had passed, and their consequent desire to ascertain the cause. He exhorted the brethren to be kind and conciliatory in language to, and concerning those who differ from them,—to use soft words, and hard arguments. If we think others wrong in doctrine and practice, speak *freely* and *definitely* of that wrong, by pointing out the particular evils, and endeavoring to correct them, without indulging in sweeping denunciations. While we prominently present the doctrine of the speedy and personal coming of Christ, he exhorted the brethren not to be unmindful of other important Bible truths, and urged the necessity of dwelling, frequently and earnestly, on the importance of personal holiness, and the every-day duties of Christian life. He said he was glad to find in one of the resolutions, which had been passed by the Conference, a quotation of that text which enjoins, that the servant of the Lord should be "*no brawler.*" He dwelt upon the importance of securing, as far as practicable, pastoral services for the different congregations, not with a view to restrict brethren to isolated fields, but allowing them, as circumstances demand, to act as evangelists. And commending the members to God, and the good word of his grace, which is able to build them up, and give them an inheritance with the sanctified, he took his leave.

The Conference was then closed by prayer by Bro. Miller.

ELON GALUSHA, President.

|                |                |
|----------------|----------------|
| S. BLISS,      | } Secretaries. |
| O. R. FASSETT, |                |

— Thus harmoniously terminated a Conference, congregated under circumstances of peculiar interest, and in view of many conflicting opinions, with great forebodings as to the result. The members had come together, representing an extent of country from beyond Buffalo on the west; to the eastern section of New Hampshire, and from Maryland on the south, to Canada on the north. With no devised plan of operation, fully sensible of the distracted state of the cause, and many jealous as to its final issue, they assembled as did the Apostles of old, to counsel and advise with each other respecting the welfare of our common Israel. They felt that they were in the presence of their God, and that the eyes of thousands of brethren, whom they represented, were upon their deliberations, and thousands, of hearts palpitating with strong emotions, in suspense as to the result. The best of feeling, however, prevailed, and great calmness and patience characterized their deliberations. Every thing adopted by the Conference was carefully examined in full meeting, and each separate item unanimously received, and then the whole, without a dissenting voice. So unexpected a result calls forth our deepest gratitude. Brethren, previously strangers, from opposite fields of labor, and with sectional prejudices, have become acquainted with each other, have had those prejudices removed, have received renewed confidence in the numbers, piety, intelligence, and worth of their brethren, and have returned to their several fields of labor, greatly strengthened and encouraged to renewed exertion in the Master's service. May Heaven's blessings follow each and all, until we meet in the Kingdom.

## ADDRESS

## TO THE BRETHREN SCATTERED ABROAD.

The present state of our faith and hope, with the severe trials which many of us experience, call for much brotherly love, forbearance, patience, and prayer. No cause, be it ever so holy, can exist in this present world, without its attendant evils. Therefore, it becomes necessary for all who are connected with this cause, to exercise great charity ; for charity covers a multitude of sins.

The cause we advocate calls upon all men to read the Word of God, and to reason, judge, compare, and digest for themselves. This is certainly right, and is the privilege of all rational members of the community. Yet this very liberty may become a stumbling-block to many, and, without charity, be the means of scattering, dividing, and causing contention among brethren. Human nature is such, that those who are governed by a desire to rule over others, will seize the reins, and think all must bow to their decision ; while others will think such unfit for the station they assume. James foresaw the evils under which we labor, and gives us a caution in his 3d chap , to which we do well to take heed. Our present difficulties arise more from the multiplicity of masters and leaders among us, (some of whom are governed by carnal motives,) than from any want of light. The Word of God affords light enough to guide us in all cases, "that the man of God may be perfect, thoroughly furnished unto every good work." But among the thousand and one expositions of Scripture, which are every day being palmed upon

us, some of them, at least, must be wrong. Many of them are so weak and silly, that they bring a stigma on the blessed Book, confuse the mind of the inquirer after truth, and divide the children of God.

To remedy this evil, we must learn to judge men and principles by their fruits, and not be too hasty in receiving the expositions which may be presented by every pretender to wisdom and sanctity. Any exposition of Scripture which conflicts with other texts must be spurious. Any man whose object is to obtain followers must be avoided. Whatever produces envy and strife, brethren, is of the devil; and we must resist his temptations in their beginning. If God has been with us from the commencement of our illumination respecting the hope of His glorious appearing, shall we abandon the truth wherein our souls have been comforted, and our brotherly love established, for fables? We ought to be careful, lest we grieve the Holy Spirit. How did we receive this doctrine at first? Was it not by searching the word of God? and a careful comparison of Scripture with Scripture? Yes: our faith did not rest on the word of man. We then required chapter and verse; or we would not believe. Why should we leave our former rule of faith to follow the vain and changing opinions of men? Some are neglecting the lamp, and seeking to walk by sparks of their own kindling. There is a propensity in many to make all prophecy apply to our time and country. Others have split on this rock. Some of the best writers and commentators have thus erred. They have in many instances considered themselves,

their sect, or their nation as the peculiar favorites of heaven; and have therefore often failed to apply prophecy aright. An Englishman writing on prophecy, will make the English territory the principal place of action—the Frenchman, France—the German, Germany—and an American, the United States. So is it with all sectarians. When minds are contracted by selfishness and bigotry, they lose sight of the glory of God, and his word; and seek only their own glory. On the other hand, they neglect, if they do not actually reject, such parts of the oracles of God as militate against their views, and rush headlong into error. If we are thus liable to be deceived by the cunning craftiness of men, we ought to be cautious how we are led by every fanciful interpretation of Scripture. Let us then be more wary, and like the noble Bereans, search the Scriptures daily, to see whether these things are so. Then, if we err, we shall have the consolation, that we have made a careful examination of the subject; and that the error was one of the head, and not of the heart. Christians should receive no evidence, but the testimony of God as a ground of faith.

We are commanded to be sober, and hope to the end, for that grace which is to be brought unto us at the revelation of Jesus Christ. Our disappointment as to the time, should have no effect on our hope. We know that Christ has not yet been revealed, and the object of our hope is yet in the future. Therefore, if we believe in God's word, as we profess, we ought to be thankful for the trial of our faith.

We shall not have to wait long for the glorious ap-

pearing of Christ. Therefore, let us lift up our heads and rejoice, knowing that our redemption draweth nigh. We regret to see any impatience manifested among the friends of Jesus. God is now trying our graces. How solemn the thought, that any should lose the crown when near the goal. Let us arise, shake off our dulness, redouble our diligence, let all the world know there is such a grace as Christian perseverance, and let all see, that we are truly seeking a better country. Can it be possible, after we have run well for a season, loved the appearing of Jesus, come to a time when we must expect him, and should be ready to cast ourselves into his arms, that we shall go back; or again strike hands with a thoughtless world? May God forbid? Let us then go forward. It is death to go back: to go forward can be no more.

We are pained to see a disposition to murmur against those who have been pioneers in the war,—who have sacrificed all earthly considerations, to support a truth so unpopular as the second advent and personal reign of Jesus Christ.

Brethren, shun such as cause divisions among very friends. Remember the admonition of James, "Grudge not one against another, brethren, lest ye be condemned behold the Judge standeth at the door." We see by this rule, that when a brother loses his fellowship for the saints, he is certainly in darkness. We must be careful not to follow what he may term "light." Love for brethren, is a test of our interest in Christ, without which all gifts, and works, are like sounding brass, and a tinkling cymbal. Let us culti-

vate with peculiar care, this loveliest of all Christian graces, and frown on the man who attempts to cause division. "Offences must needs come, but woe to that man by whom the offence cometh." What can we say more, to stir up your pure minds by way of remembrance?

We would therefore recommend more study of the Scriptures and less writing, and that we be careful not to submit to public inspection, mere speculations until they are closely-scrutinized by some judicious friend. Thus we shall avoid many errors. We should always be more jealous of ourselves than of others. Self-love is the strongest, most dangerous and deceitful foe that we meet in our Christian warfare. We have arrived at a period of deep interest and peril. It is interesting, because the evidence of the Savior being at the door is plain, so that no sincere student of prophecy can be at a loss to know that that day, for which all other days were made is near. How interesting to live in expectation of the day which patriarchs, prophets and apostles desired to see; but died without the sight! Persecution and death lose their sting, in prospect of the coming Conqueror, who hath all power, and hath engaged to put all enemies under his feet. We need not murmur; for in this our day, God will bring to pass this act, this (to the worldly man) strange act, for which all the weary saints, for six thousand years, have looked and prayed. We entreat you to hold fast the confidence which you have had in the word of God, unto the end. "Yet a little while, and he that shall come will come, and will not tarry." "Here is the patience and the faith of the saints." "Be ye also patient; stablish your hearts, for the coming of the Lord draweth high."

WM. MILLER, *Chairman of Com.*



The following brethren, approving of the doings of the Albany Conference, wish their names appended to the same :—

H. H. Gross, New York city.

George Martin, " "

S. R. Smith, " "

Daniel E. Stearns, " "

John G. Atwater, " "

James E. Sebring, " "

Wm. Tracy, " "

A. K. Warner, " "

R. R. Holister, " "

Addison A. Jayne, " "

C. W. Johnson, " "

Ralph Graham, " "

Israel Cooper, " "

George M. Wadsworth, Brooklyn, N. Y.

W. Roworth, " "

Saml. Pearne, " "

John White, " "

H. V. Teall, " "

Saml. Curry, " "

J. A. Sanger, " "

Silas R. Beebe, " "

Isaac C. Goff, Camptown, N. J.

Philo Hawks, Meriden, Con.

Burton Leonard, Bridgeport, Con.

Benjamin H. Osgood, " "

I. E. Jones, Boston, Mass.

# Declaration of Principles, by the Mutual General Conference of Adventists, at Albany, N. Y., April 29th, 1845.

In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some

professing to be Adventists, we deem it incumbent on us to declare to the world our belief, that the Scriptures teach, among others, the following

## IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men: That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will for ever dwell.<sup>a</sup> And that the kingdom and the dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.<sup>b</sup>

2d. That there are but two advents, or appearances, of the Savior to this earth.<sup>c</sup> That both are personal and visible.<sup>d</sup> That the first took place in the days of Herod,<sup>e</sup> when He was conceived of the Holy Ghost, <sup>f</sup> born of the Virgin Mary,<sup>g</sup> went about doing good,<sup>h</sup> suffered on the cross, the just for the unjust,<sup>i</sup> died,<sup>k</sup> was buried,<sup>l</sup> arose again the third day, the first fruits of them that slept,<sup>m</sup> and ascended into the heavens,<sup>n</sup> which must receive

him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. <sup>a</sup> That the second coming or appearing, will take place when he shall descend from heaven at the sounding of the last trump, to give his people rest,<sup>b</sup> being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel.<sup>c</sup> And that he will judge the quick and the dead at his appearing and kingdom.<sup>d</sup>

3d. That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors,<sup>e</sup> by the chronology of the prophetic periods,<sup>f</sup> the fulfilment of prophecy,<sup>g</sup> and the signs of the times.<sup>h</sup> And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh,<sup>i</sup> and the last be warned to flee from the wrath to come,<sup>k</sup> before the Master of the house shall rise up and shut to the door. <sup>l</sup>

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus

<sup>a</sup> 2 Pet. 3:7, 10, 13. <sup>b</sup> Dan. 7:27. <sup>c</sup> Heb. 9:28. <sup>d</sup> Acts 1:9, 11. <sup>e</sup> Mat. 2:1. <sup>f</sup> Mat. 1:19. <sup>g</sup> Mat. 1:25. <sup>h</sup> Mat. 11:5. <sup>i</sup> 1 Pet. 3:18. <sup>k</sup> Luke 23:46. <sup>l</sup> Luke 23:53. <sup>m</sup> 1 Cor. 15:4. <sup>n</sup> Luke 24:51.

<sup>a</sup> Acts 3:21. <sup>b</sup> 1 Thes. 4:16, 17; 1 Cor. 15:52. <sup>c</sup> 2 Thes. 1:7, 8. <sup>d</sup> 2 Tim. 4:1. <sup>e</sup> Mat. 21:33. <sup>f</sup> Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5. <sup>g</sup> Dan. 2d, 7th, 8th, 9th, 11th, and 12th chaps.; Rev. 9th, 11th, 12th, 13th, 14th, & 17th chaps. <sup>h</sup> Mat. 24:29; Luke 21:25, 26. <sup>i</sup> Luke 21:28; 1 Thes. 4:18. <sup>k</sup> 2 Cor. 5:11. <sup>l</sup> Luke 13:24, 25.

Christ.<sup>a</sup> And that those who have repentance and faith, will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. <sup>b</sup>

5th. That there will be a resurrection of the bodies of all the dead,<sup>c</sup> both of the just and the unjust.<sup>d</sup> That those who are Christ's will be raised at his coming.<sup>e</sup> That the rest of the dead will not live again until after a thousand years.<sup>f</sup> And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump <sup>g</sup>

6th. That the only Millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation.<sup>h</sup> And that the various portions of Scripture which refer to the Millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. <sup>i</sup>

7th. That the promises that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith.<sup>k</sup> That they are not all Israel which are of Israel.<sup>l</sup> That there is no difference under the Gospel dispensation between Jew and Gentile.<sup>m</sup> That the middle wall of partition that was between them is broken down, no more to be rebuilt.<sup>n</sup> That God will render to every man according to his deeds.<sup>o</sup> That if we are Christ's, then are we Abraham's seed, and heirs according to the promise.<sup>p</sup> And that the only res-

toration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel.<sup>a</sup>

8th. That there is no promise of this world's conversion.<sup>b</sup>—That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom.<sup>c</sup> That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father.<sup>d</sup> That the Man of sin will only be destroyed by the brightness of Christ's coming.<sup>e</sup> And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign for ever on the earth.<sup>f</sup>

9th. That it is the duty of the ministers of the Word, to continue in the work of preaching the Gospel to every creature, even unto the end; <sup>g</sup>—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, <sup>h</sup>—that their sins may be blotted out, when the times of refreshing shall

<sup>a</sup> Acts 20:21 ; Mark 1:15. <sup>b</sup> Tit. 2:11—13. <sup>c</sup> John 5:28, 29. <sup>d</sup> Acts 24:15. <sup>e</sup> 1 Cor. 15:23. <sup>f</sup> Rev. 20:5. <sup>g</sup> 1 Cor. 15:51, 52. <sup>h</sup> Rev. 20:2—7. <sup>i</sup> Isa. 11th; 35: 1, 2, 6—10 ; 65:17—25. <sup>k</sup> Rom. 4:13. <sup>l</sup> Rom. 9 : 6. <sup>m</sup> Rom. 10:12 <sup>n</sup> Eph. 2:14, 15. <sup>o</sup> Rom. 2:6 <sup>p</sup> Gal. 3:29.

<sup>a</sup> Ezek. 37:12 ; Heb. 11:12, 13 ; Rom. 11:17; John 5:28, 29. <sup>b</sup> Mat. 24:14. <sup>c</sup> Dan. 7:21, 22. <sup>d</sup> Mat. 13: 37—43. <sup>e</sup> 2 Thes. 2:8. <sup>f</sup> Rev. 5:9, 10; 21:24. <sup>g</sup> Mat 28:19, 20. <sup>h</sup> Rev 14:7.

come from the presence of the Lord. *a*

And 10th. That the departed saints do not enter their inheritance, or receive their crowns at death. *b* That they without us cannot be made perfect. *c* That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. *d* That there are laid up for them and us crowns of righteousness, which the Lord the

righteous Judge shall give at the day of Christ, to all that love his appearing. *a* That they will only be satisfied when they awake in Christ's likeness. *b* And that when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then they will be equal to the angels, being the children of God and of the resurrection. *d*

*a* Acts 3:19-20. *b* Dan. 12:13; Rev. 6:9-11; Ro. 8:22, 23. *c* Heb. 11:40. *d* 1 Pet 1:4, 5.

*a* 2 Tim. 4:3. *b* Ps. 17:15. *c* Mat. 25:34. *d* Luke 20:36.

### ASSOCIATED ACTION.

Order is heaven's first law. All things emanating from God, are constituted on principles of perfect order. The New Testament rules for the government of the Church, we regard as binding on the whole brotherhood of Christ. No circumstances can justify us in departing from the usages established by Christ and his Apostles.

We regard any congregation of believers who habitually assemble for the worship of God, and the due observance of the Gospel ordinances, as a Church of Christ. As such, it is an independent body, accountable only to the great Head of the Church. To all such we recommend a careful examination of the Scriptures, and the adoption of such principles of association and order, as are in accordance therewith, that they may enjoy the advantages of that Church relation which Christ has instituted.

Mat. 28:19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you! and lo, I am with you always, even unto the end of the world."

Eph. 4:11-16, "And he gave some, apostles; and some, prophets; and, some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

1 Tim. 3:1-12, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt

to teach ; not given to wine, no striker, not greedy of filthy lucre ; but patient ; not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; (For if a man know not how to rule his own house, how shall he take care of the church of God ?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

Titus 1:5-11, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

Acts 20:28-31; "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

1 Pet. 5:1-5, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away: Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

1 Thess. 5:12-14. "And we beseech you, brethren, to know them which labor among you, and over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."

See also Heb 13:7-10, Matt. 18:15-17, and 1 Cor. 5:9-11.

## NEW YORK CONFERENCE.

Resolutions unanimously passed at the New York Conference, commencing May 6th, 1845 —

*Resolved*, That this Conference approve the doings of the MUTUAL GENERAL CONFERENCE held at Albany, which commenced April 29th, 1845. The important truths presented in the report of that Conference, we believe to be in accordance with the Scriptures of Truth. We rally upon them,—we unite in them; and, God blessing our endeavors, we will lay aside minor questions of controversy, and exert our energies to defend those great fundamental principles.

*Resolved*, That we can look with no approbation upon those who, under the cloak of the Advent doctrine, seek to distract the brethren by questions that gender strife, or to alienate their minds from the great principles and duties of the Gospel, by speculative fancies and doctrines of men.

*Resolved*, That we have no confidence in any new messages, visions, dreams, tongues, miracles, extraordinary gifts, revelations, impressions, discerning of spirits, or teachings, &c. &c., not in accordance with the unadulterated word of God.

*Resolved*, That we regard the literal interpretation of the Scriptures as the true one, except in those cases where the context, or some other Scripture or our own senses, demand that we should adopt the secondary, or figurative sense of words—that Scripture be explained by Scripture, and the New Testament being considered as exegetical, or expository of the Old.

*Resolved*, That we regard that system of ultra liter-

alism, through which theories are sustained by an abstract meaning of words in isolated passages, irrespective of the bearing which Scripture has upon Scripture, and explanations which are found in other portions of the word of God—as subversive of all correct principles of interpretation. And that we reject the distinctive characteristics of modern Judaism on the one hand, and on the other, the theory that we have witnessed the events that were to mark the consummation of the age,—founded on such principles of interpretation, as not sustained by a true exposition of the Scriptures.

*Resolved,* That we regard all spiritualizing, or etherealizing of the Word, as detracting from the spirit of prophecy, and subversive of a correct understanding of the Scriptures.

*Resolved,* That, by the grace of God, we will once more gird up our loins for the work to which God has called us; and forgetting the things that are behind, and pressing forward to those which are before, we will endeavor to warn our fellow men of the coming judgment, and arouse as many as God may please thus to awaken, to escape the things which are coming upon the earth, and to stand before the Son of Man. And keeping our eye steadily fixed on the speedy coming of Christ, as the consummation of all our hopes, we will be governed by the entire Gospel of Christ.

*Resolved,* That notwithstanding the passing by of the times at which we have looked for Christ's appearing, we regard the great principles of prophetic chronology, for which we have contended, as thereby unaffected; and while we freely and fully acknow-

ledge that time has proved that our confidence in the accuracy of human chronology was not well founded, our disappointment in not realizing the consummation of our hopes as we expected—yet we have no reason to doubt that we are brought by the prophetic periods into the immediate neighborhood of the event, and that we should live in continual readiness, looking for and loving the appearing of our Lord and Savior Jesus Christ, to set up his everlasting kingdom under the whole heaven.

*Resolved*, That we recommend to all, to be kind and courteous in the presentation of the truth, and the exposure of error ; and that we look with disapprobation upon that censorious spirit which indulges in unqualified and sweeping denunciations, respecting those who have been unable to see the truth in the light in which we regard it, and which is disposed to make individual opinions tests of Christian character, and to judge and condemn all who differ at any time from the changeful and ever varying creed of those, who are driven about with every wind of doctrine.